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REVIEW.

PROPER CHARACTER OF RELIGIOUS INSTRUCTIONS.—A Discourse delivered at the meeting of the Independent Congregational Church in Barton Square, Salem. By HENRY COLMAN.

(Continued from our last.)

We forbear to mention all the examples of wisdom and unsoundness with which this discourse abounds. We might show that the author uses the word religion, virtue, goodness, in a loose and ambiguous manner, and that he reasons illogically concerning them. We pass over these, to notice one or two examples, which are more gross than the others.

On page 7, the writer says, "I have sometimes told, that the more we know of God, the more we are inclined to love him; and that the more we love him, the more we are inclined to obey him." This is a very common saying, and one which is not only true, but also very useful. It is a principle which should be in the mind of every Christian, and which should be the basis of all his conduct.

Referring to prayer, he further says—"No duty can be more solemn, and no situation more affecting, and though we should gladly avail ourselves of the elevated devotional language of the scriptures, where it can be done with propriety, yet our first object in such services should be to speak always and only the language of truth and soberness."

The first thought, which strikes the mind on reading these passages is, that Mr. Colman has a widely different opinion of the scriptures, from that which St. Paul inculcated on Timothy, when he congratulated him that "from a child he had known the holy scriptures, which were able to make him wise unto salvation,"—and to inspire him with greater confidence in their authority and usefulness, added "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

But it seems that "the world is to become wiser," and even now has attained to such a measure of wisdom, that to read many parts of the Bible, "in a christian congregation,"—in the nineteenth century,—and that too, "week after week," is "irrational," and an offence, which nothing "can make tolerable,"—though the practice of doing it could be traced "through the darkest, and to the earliest ages," and it were proved by every unquestionable authority that it was done by the sacred writers and by Jesus Christ himself! We question much whether even Mr. Belsham would not suspect that this was going a little far.

A great deal has been said by Unitarians, about the necessity of a new translation of the Bible for common use, but this seems more like demanding an expurgated copy of it. The humble christian who has but few means except what the Bible furnishes, of knowing with what feelings, or in what language it is becoming him to approach the mercy seat, and who moreover has been accustomed to think that the more closely he kept to the "elevated, devotional language," of those "who spake as they were moved by the Holy Ghost," and whose situation was in other respects analogous to his own, the more likely he would be to order his prayers aright,—will be not a little shocked at the caution which is given him to beware, lest by following them too exactly, he should commit an impropriety, and neither speak the language of "truth or soberness."

(To be continued.)

The manner in which the author introduces this passage, would lead the uninformed reader to suppose that it forms a part of the prayers of the Episcopal Church, whereas it is merely read the same as other portions of scripture which are selected for the instruction and edification of the people in divine truth. It is very possible that the learned and pious authors who selected it, saw in the passage, more that was capable of instructing and edifying "a christian congregation," than is apprehended by the author of the discourse; or at least that they supposed the public teachers of their church, would be able so to explain its allusions to sacred antiquity, as to justify the opinion which they had formed of it. The common reader, by consulting an enlightened and judicious commentary on the passage, will probably be of the same mind with them.

The only other instance of unfairness which we shall notice, occurs on the 9th page. Speaking of the narrow sentiments which he considers some men to adopt, the preacher proceeds—

"It springs from the same contracted views that were sometimes told that God had elected of his own free grace, a few of the human race to eternal happiness, and that he has formed the rest of the human race for misery, a doctrine, which, if I could convince myself the Bible taught, I would cast it from me forever."

This statement, like many others, which the author makes, would be sufficiently over-throwing, if there was any foundation for it in fact. The writer here, as elsewhere, labors and to make a man of straw, and then displays great courage and dexterity in demolishing it. The doctrine of election, as derived from Romans 8th chap. 29th verse, and onward, from some passages in the following chapter, from the 1st chap. of Ephesians, and a multitude of other passages in the New Testament, is believed by many; but it forms no part of the received opinion of the doctrine, so far as we have been able to ascertain it, that God elects men, "without any reference to moral character," "if the writer means by that phrase, without feeling any more approbation of virtue than vice; or, that 'he has formed the rest of the human race only for misery.'"

These are additions which are commonly made to the doctrine by its enemies, and we can assure the reader that we find as much difficulty in admitting them as any one. But if Mr. Colman were to find the doctrine of election in the passages referred to, as it is generally held by those believing it, we should hope that he would not be tempted to commit so great an act of violence upon the Bible, as "to cast it from him forever," and betake himself, as he assures us he would, to the religion of nature for his hopes and consolations: especially as he would there also meet the doctrine of election, and in a form infinitely more perplexing and distressing than any with which it is clothed in the Bible. Consulting that obscure volume, he would find it literally recorded, that the Maker of the world has, of his sovereign pleasure, and without reference to moral character, elected some to honor, and some to dishonour, some to happiness, and some, apparently, only to pain and sorrow. He would read that the innocent suffer, while the guilty go unpunished; that the righteous in numberless instances, are plagued all the day long, and chastened every morning, while the wicked flourish as the green bay tree; and however reluctant he might be to retrace his steps, he would find no explanation of so mysterious a fact, till with David, he returned to that sanctuary of revealed religion.

The manner in which the discourse treats the scriptures, comes little short of irreverence, and is calculated to lessen men's confidence in it, as a safe and sufficient guide.

See Matthew xxi, 31.

Alluding to the 60th Psalm, which forms a part of the service of the Episcopal Church, or rather to that part of it which commences "Gladius meus," &c. the preacher expresses his surprise that it should be thought proper to utter such passages as these "in a christian congregation, in the nineteenth century," and then says,

"Does this mean any thing in a christian congregation? What can we be thinking of when we presume to address God in such language as this? It is indeed irrational; and not all the councils, or synods, or presbyteries, or parliaments, that were ever convened, can make it tolerable. We know the authority of antiquity with some men; but no plea of antiquity, ought ever to check inquiry into the expediency of things. Innovations ought not to be made in long established customs, without strong and obvious reasons of propriety and utility; but when the propriety and utility of an alteration are certain, make it, although you could trace the custom through the darkest, and to the earliest ages. Is the world never to become wiser?"

Referring to prayer, he further says—"No duty can be more solemn, and no situation more affecting, and though we should gladly avail ourselves of the elevated devotional language of the scriptures, where it can be done with propriety, yet our first object in such services should be to speak always and only the language of truth and soberness."

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are here permitted to catch a view of the grand foundation of the promise of giving the Holy Spirit, and to feel new and stronger confidence in it. Where the Holy Spirit is given in answer to prayer, God's great end in the gospel is accomplished; there is joy in heaven over every sinner that repenteth, because thereby the manifold wisdom of God is made known in heaven, to principalities and powers. "We have therefore," argues the apostle, "great boldness and confidence by the faith of him," in Christ. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you according to the riches of his grace, to be strengthened with might, by his Spirit, in the inner man." This passage shows us that the promise of the Holy Spirit in answer to prayer, is not designed merely for those who ask. The apostle prayed that it might be granted to others, and not merely to himself—and prayed too with "great boldness and confidence." The foundation of this confidence was laid in heaven. He looked upward, and when he saw God's design, yea, his "eternal purpose," of making known his "manifold wisdom" among the various ranks of angels, he felt that no opposition, or unfavorable circumstances on earth need cause his heart to despond. His confidence was great, that God would give his Holy Spirit. The grand difference between the Apostle's prayers, and those of most Christians of the present day, seems to be this.—When he read "ask and it shall be given you," he felt that the Holy Spirit would be given if he prayed for it; his heart was just as much affected by the declaration "it shall be given," as by the command "ask." But we feel, when we pray, that there is a total uncertainty whether we shall receive any thing of the Lord. We dare not live in the total neglect of a command requiring us to pray, and have not faith enough to seize and appropriate a promise.

Undoubtedly, when we pray for the Holy Spirit, or any blessing, we must pray from right motives, a desire to glorify God and advance the happiness of holy creatures. Indeed, I will not take up time to mention the common requisites of acceptable prayer,—its sincerity,—its importunity,—depending solely on the merits of Christ and on sovereign grace. It will be more to my purpose to state the bearing of the present subject on a Christian church.

Now let us suppose an example of a church, whose members were generally engaged in holy union, offering the prayer of faith for the influence of the Holy Spirit; what, I ask, might not be expected from God for the prosperity of his Kingdom and the salvation of souls? Who can believe that nothing would be done? Who can doubt that a revival of religion would be the immediate consequence? If this would be the effect, then that church, wherever situated, not thus engaged, must be responsible to God for the fact, that there is no revival among them; and every individual in the church must bear his part of the responsibility, according to his standing and influence. The church must be responsible, not only for the fact of there being no revival, but for all the consequences of such a state—all the dishonor done to God—all the reproach cast on his cause—all the immortal souls, that for want of the influence of the Holy Spirit, sink unprepared into a miserable eternity. Do our churches feel this subject?

Is it not inconsistent with the known principles of human nature, that any pursuit should be long persevered in without a strong hope, a confident expectation of success? And is not the want of the prayer of faith, one great reason why the spirit of prayer so often declines in our churches?

For the Recorder and Telegraph.

PRAYER FOR THE COLLEGES.

MESSRS. EDITORS.—An article on this subject appeared in a recent number of your paper; but as the Christian community seems not yet sufficiently awake to its importance, I cannot refrain from sending you a few desultory remarks. The last Thursday of February is near; and it is certainly desirable that the object proposed should awaken a deep interest in all who know the efficacy of prayer, who have found in their closets a reconciled God, and who have a closer connexion with their Saviour than a mere profession of his name. This object is of sufficient moment to enlist the feelings of every Christian, and to be zealously entered into by all who acknowledge themselves the disciples of Jesus. Yet in this concern, important as it is, only a small part of the religious community have hitherto united. Why have they not all united? Let those, who have neglected it, ask their consciences; and if they do not meet with the reproach of unfaithfulness, it is to be feared that they will obtain excuses for the neglect of other duties, and perhaps soon be contented to live without praying even for themselves.

The extension of religion in our colleges, is so intimately connected with every object for which Christians pray, that it should seem impossible not to feel its importance. All, who pray that their children and friends may enjoy religious privileges, must know that these cannot be permanent without the continuance of an able and pious ministry. All who look beyond themselves, and see immortal souls around them as precious as their own, and who believe that gospel ordinances are the only means for bringing salvation to men, cannot but pray that the number of faithful and devoted pastors may be increased, and cannot but feel too, that this is an object which ought to be as dear to themselves as their own souls or the souls of their children. All, who think of the influence that learning gives to men, who know that those who go from our colleges

not only have the direction of our public affairs, but also take the lead in all matters of fashion, and taste, and even principle, and are regarded as something like oracles in the social circle and at the domestic fireside, must pray that all this immense influence may be favorable to gospel truth and practice. All, who see the ranks of the pious ministers at home thinning by disease and death, and the faithful laborers abroad soon wearing out their lives in their Masters service, and who hear them proclaiming to their Christian brethren, until their latest breath, the wants and the miseries of the heathen, and the numerous fields of labor unoccupied among them, and begging that others may be sent to their assistance, with all the earnestness that can be felt in view of myriads of immortal beings going downward to endless perdition, cannot refrain from praying, that the Spirit of the Lord would prepare Brainerds, and Martyns, to go forth in his strength, and preach Christ crucified to the deluded Pagans. All who read the promises of God to the church, and believe that the time is coming when this dark and sinful world shall be filled with light and holiness, and believe too that this is to be brought forward by human instrumentality, cannot cease to pray that able and devoted missionaries may be raised up to go and preach the gospel to every creature. Certainly there can be no Christian, who does not wish and pray, that religious institutions may be continued, and the church blest with a pious and able ministry,—that all the influence of learning may be on the side of religion,—that heralds of salvation may be sent to the ends of the earth,—and that the day of millennial glory may soon burst upon this benighted world. And surely nothing has so direct a tendency to the accomplishment of all these objects, as a revival of religion in our colleges.

Here is a means of doing good which all Christians possess. They cannot all contribute abundantly to the support of the gospel, either in our own or heathen countries; all cannot become missionaries; nor have all an extensive influence in the community. But all can pray to a reconciled God, with whom an effectual fervent prayer availeth much. This is a duty, a privilege, which no faithful Christian can neglect. For he who does neglect it, buries his talent in the earth, and must fear the doom of the unprofitable servant.

Thy Kingdom come, is the daily aspiration of every suppliant at the throne of grace. But is not this petition often presented with very little interest? To prevent this indifference and formality, we must keep distinctly in view the specific means which are to be used in the moral renovation of the world. A revival of religion in the colleges is one of these means, and has a most important bearing on the interests of the church. Let therefore every Christian keep this in view distinctly and prominently, and he will be constrained to offer more numerous and fervent prayers for the Spirit of the Lord to descend upon our public Seminaries,—that Christ may be known and his Kingdom extended throughout the earth.

For this object it is important that there should be a united effort among Christians. For in this way, an interest and an earnestness will be exerted, which are not felt on ordinary occasions. The faint-hearted will be encouraged, and the desponding will begin to hope; and no one who has a spark of piety in his soul, will be remiss at such a season. Blessings are bestowed in answer to prayer, and when all Christians are excited to pray unitedly and earnestly for this object, we may reasonably hope to see our colleges blest with revivals of religion.

Y. S.

For the Recorder & Telegraph.

A REMEDY.

MESSRS. EDITORS.—The Recorder of Dec. 4th, contained an article "from the Utica Christian Repository," attributing to a "great many, if not the most of our licentiates and unlicensed ministers," a disposition to neglect our "deserted and poor congregations." Having within a few years visited eighteen different States in the Union, the writer deems himself in some degree qualified to suggest a remedy for the "serious evil" so feelingly described in the Christian Repository. It is a National Domestic Missionary Society; the great object of which shall be to aid destitute and feeble congregations in supporting the Christian ministry.

The circumstances of a very large part of our beloved country, imperiously call for such an institution. Such a Society is needed to render the grand system of benevolent enterprise by which the present age is distinguished, complete, and in the highest degree efficient. To the American Bible, Tract, Education, Sunday School, Colonization, and Foreign Mission Societies, should be superadded, 'The American Domestic Missionary Society,' to aid feeble congregations in supporting the institutions of our holy religion. Our great National Societies deserve, without exception, a far more liberal and extensive patronage than they have ever received. But augment their resources ever so far, they cannot meet the exigencies of our feeble congregations, stretching from Maine to Missouri, and from the great Lakes to the Atlantic. The Domestic Missionary Societies of Maine, of Massachusetts, of Connecticut, of New-York, of Pittsburgh, of the General Assembly of the Presbyterian Church, of Richmond, North Carolina, and Charleston, S. C. have done much for the spiritual benefit of the destitute within their respective bounds. But they have not, they cannot, meet the necessities of our feeble churches: because their object, with one or two exceptions, is to send forth labourers into the whitening fields, and not to make provi-

sion for their permanent location. They give the enemy some terrible thrusts; they compel him to retreat; but they do not retain the possession of his strong holds, for they are unable to maintain a "warfare at their own charges."

Here it may be remarked, that the Missionary Society of Connecticut holds a pre-eminent rank among kindred institutions on this side of the Atlantic. For more than thirty years, this Society, with a liberality highly honorable to the Christian character of the State, and worthy of the imitation of those who live within the "sound of the church-going bell," & who are permitted to "sit under the constant droppings of the sanctuary," has sent the heralds of the Cross into our widely extended and extending new settlements, till they have passed the Ohio and the Mississippi; and sounded the trumpet of the gospel in the distant regions of Missouri and Louisiana. But the United Domestic Missionary Society of New-York, has been formed on the plan I am recommending. And if its operations could be made as extensive and efficient as those of the American Bible Society, it would supply the place of a National Institution. Could this Society command an annual income of \$100,000, I believe it could all be expended to excellent advantage on the feeble congregations, and destitute portions of our vast republic. Such an expenditure would give a new and delightful aspect to the moral and religious character of our country,—it might be the means of communicating the blessings of salvation to millions of our fellow men.

To one who has not been accustomed to contemplate this subject in its wide extent, and to sympathize with our afflicted feeble churches, and destitute regions, this calculation may seem like making "God's work a sinecure." But nothing can be more distant from the views of the writer. All that he contends for is, simply that the man of God may be free from pecuniary embarrassments and secular employments, and devote his whole time and talents to the great work of preaching the everlasting Gospel.

It is not enough that our licentiates and unlicensed ministers, however ample their qualifications and devoted their piety, undertake the charge of our feeble congregations. In many instances, they will soon be obliged, either to relinquish their charges, or greatly enfeeble their own efforts in the cause of Christ, by engaging in some employment foreign to the sacred office, in order to preserve themselves from abject poverty. Were it necessary, the writer could name several interesting fields of labor in the South and West, which have within a year or two been relinquished by excellent men, for want of a competent support. Others he could name, who, though they still continue with their people, are in such necessary circumstances, as must deeply affect every feeling heart; and especially, every one that is friendly to an enlightened and able ministry. One minister he has seen, who had two congregations, 40 miles from each other, but who was obliged to teach a school for his support. He knows another Presbyterian minister, who has been a preacher 15 or 20 years, but who does not possess one System of Theology, or one Commentary on the Holy Scriptures.

Formerly, young men entering the ministry could easily procure farms, from the cultivation of which they received most of the necessities of life. It is not so now. The price of land has advanced with the rapid growth of the country. Besides, ministers could a few years ago obtain profitable schools or academies. But, in consequence of the multiplication of literary men in almost every part of the Union, such situations are filled. Ministers are, moreover, needed in many places where literary institutions cannot be established with any prospect of success.

What then, I ask, is to become of our feeble churches and destitute congregations? The Domestic Missionary Society of Massachusetts seems to be extending a liberal hand to the feeble churches within the bounds of your state. Connecticut and New-York are building up their waste places. I rejoice it is so. I give God thanks for such pious zeal and Christian liberality. But I repeat the inquiry,—who is to repair the desolations in Maine, in New Hampshire and Vermont? And especially, who is to transform the moral wilderness in Indiana, in Illinois, in Tennessee, in Alabama, in Georgia, in the Carolinas, and Virginia, into the garden of the Lord? A little army of skilful workmen will be needed.—Who will afford them food and raiment and habitation, whilst they engage in this great work—this sacred but arduous enterprise?

A Pastor of two feeble churches on the borders of an immense moral wilderness.

For the Recorder & Telegraph.

DESTITUTE PLACES.

MESSRS. EDITORS.—I was much gratified by the perusal of the short letter of Rev. Mr. Reed, in your paper of week before last. Perhaps some experimental acquaintance with scenes like those he describes, on ground rarely trodden by the Christian minister, may have excited in my mind a degree of interest in his communication which cannot be felt by every reader. Yet I think all who know how to appreciate the privileges of the gospel, will enter in some measure into the lively feelings of "those few sheep in the wilderness," who, after long wandering on the mountains without a shepherd, at length recognized the voice of heaven from the lips of a missionary. If it be pleasant to bestow alms on the destitute, and witness their artless expressions of gratitude—if it be pleasant to see the sufferer relieved by our instrumentality, and to hear him declare in broken accents his sense of ob-

jection for their permanent location. They give the enemy some terrible thrusts; they compel him to retreat; but they do not retain the possession of his strong holds, for they are unable to maintain a "warfare at their own charges."

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MESSRS. EDITORS.—I was much gratified by the perusal of the short letter of Rev. Mr. Reed, in your paper of week before last. Perhaps some experimental acquaintance with scenes like those he describes, on ground rarely trodden by the Christian minister, may have excited in my mind a degree of interest in his communication which cannot be felt by every reader. Yet I think all who know how to appreciate the privileges of the gospel, will enter in some measure into the lively feelings of "those few sheep in the wilderness," who, after long wandering on the mountains without a shepherd, at length recognized the voice of heaven from the lips of a missionary. If it be pleasant to bestow alms on the destitute, and witness their artless expressions of gratitude—if it be pleasant to see the sufferer relieved by our instrumentality, and to hear him declare in broken accents his sense of ob-

jection for their permanent location. They give the enemy some terrible thrusts; they compel him to retreat; but they do not retain the possession of his strong holds, for they are unable to maintain a "warfare at their own charges."

Here it may be remarked, that the Missionary Society of Connecticut holds a pre-eminent rank among kindred institutions on this side of the Atlantic. For more than thirty years, this Society, with a liberality highly honorable to the Christian character of the State, and worthy of the imitation of those who live within the "sound of the church-going bell," & who are permitted to "sit under the constant droppings of the sanctuary," has sent the heralds of the Cross into our widely extended and extending new settlements, till they have passed the Ohio and the Mississippi; and sounded the trumpet of the gospel in the distant regions of Missouri and Louisiana. But the United Domestic Missionary Society of New-York, has been formed on the plan I am recommending. And if its operations could be made as extensive and efficient as those of the American Bible Society, it would supply the place of a National Institution. Could this Society command an annual income of \$100,000, I believe it could all be expended to excellent advantage on the feeble congregations, and destitute portions of our vast republic. Such an expenditure would give a new and delightful aspect to the moral and religious character of our country,—it might be the means of communicating the blessings of salvation to millions of our fellow men.

To one who has not been accustomed to contemplate this subject in its wide extent, and to sympathize with our afflicted feeble churches, and destitute regions, this calculation may seem like making "God's work a sinecure." But nothing can be more distant from the views of the writer. All that he contends for is, simply that the man of God may be free from pecuniary embarrassments and secular employments, and devote his whole time and talents to the great work of preaching the everlasting Gospel.

It is not enough that our licentiates and unlicensed ministers, however ample their qualifications and devoted their piety, undertake the charge of our feeble congregations. In many instances, they will soon be obliged, either to relinquish their charges, or greatly enfeeble their own efforts in the cause of Christ, by engaging in some employment foreign to the sacred office, in order to preserve themselves from abject poverty. Were it necessary, the writer could name several interesting fields of labor in the South and West, which have within a year or two been relinquished by excellent men, for want of a competent support. Others he could name, who, though they still continue with their people, are in such necessary circumstances, as must deeply affect every feeling heart; and especially, every one that is friendly to an enlightened and able ministry. One minister he has seen, who had two congregations, 40 miles from each other, but who was obliged to teach a school for his support. He knows another Presbyterian minister, who has been a preacher 15 or 20 years, but who does not possess one System of Theology, or one Commentary on the Holy Scriptures.

Formerly, young men entering the ministry could easily procure farms, from the cultivation of which they received most of the necessities of life. It is not so now. The price of land has advanced with the rapid growth of the country. Besides, ministers could a few years ago obtain profitable schools or academies. But, in consequence of the multiplication of literary men in almost every part of the Union, such situations are filled. Ministers are, moreover, needed in many places where literary institutions cannot be established with any prospect of success.

What then, I ask, is to become of our feeble churches and destitute congregations? The Domestic Missionary Society of Massachusetts seems to be extending a liberal hand to the feeble churches within the bounds of your state. Connecticut and New-York are building up their waste places. I rejoice it is so. I give God thanks for such pious zeal and Christian liberality. But I repeat the inquiry,—who is to repair the desolations in Maine, in New Hampshire and Vermont? And especially, who is to transform the moral wilderness in Indiana, in Illinois, in Tennessee, in Alabama, in Georgia, in the Carolinas, and Virginia, into the garden of the Lord? A little army of skilful workmen will be needed.—Who will afford them food and raiment and habitation, whilst they engage in this great work—this sacred but arduous enterprise?

A Pastor of two feeble churches on the borders of an immense moral wilderness.

For the Recorder & Telegraph.

POETRY.

For the Recorder & Telegraph.
HYMN.

THANKS TO GOD FOR THE HOLY SCRIPTURES.

Thanks to thy name, Eternal Lord,
For the rich treasure of thy word;
Ne'er did thy bounteous hand bestow,
So sweet a gift to worms below.
Thanks to thy name, that here we all,
Can read the Saviour's cheering call,
Inviting every sin sick soul,
To come and be forever whole.
We thank thee, Lord, that when we stray
From these, and walk in error's way,
In thy blest volume shines a light,
Which guides our devious foot-steps right.
Here a bright lamp thy saints can view,
Which lights them all their journey through,
And points them to that blest abode,
Where they shall know and praise their God.
When in the sinner's flinty heart,
Is lodg'd conviction's pointed dart;
A precious Saviour here is found,
To draw the dart and heal the wound.
When in affliction's cloud wrapt night,
There beams no ray of cheering light;
We to its sacred leaves repair,
And find sweet consolation there.
Here is a rich provision spread,
Where all the hungry may be fed;
Here rills of comfort ever flow,
To sooth the child of grief and woe.
Then thanks to thee, Eternal Lord,
For the rich treasure of thy word,
Oh let us praise with all our powers,
The God who makes this treasure ours.

PARK-STREET.

[The following is copied from the Penobscot Gazette, printed at Bangor. Although no intimation of the kind is given in that paper, it undoubtedly refers to the sudden death of the Rev. HARVEY LOOMIS, late of that town, whose loss is severely felt, not only by his Society, but by many individuals at a distance.]

THE DESOLATED CONFERENCE ROOM.

Ye need not hang that candle by the desk,
Ye may remove his chair, and take away his book;
He will not come to night. He did not hear the bell
Which told the hour of prayer. I cannot speak this
reason,
But he does not seem to love, as he did once,
The conference-room.

We've waited long of late, and thought we heard, at
length,
His well-known step. We were deceived.
He did not come. 'Tis very sad to say,
But, he will never come again.

Do ye remember how he'd sometimes sit
In that vacant corner, quench'd by his obscurity,
Only might perceive his mindless eye
Striving to read the feelings of your souls.
That he might know if ye would hear the voice of Jesus?

Ye no remember—Well—He's not there now.
Ye may be gay and thoughtless, if ye will,
His glance shall not reprove you.
Or, if ye choose it, ye may slumber on your seats,
And never fear the watchman's eye.
It keeps not o'er you now.

There—listen to that hymn of praise,
But how it falters on the lip;
How like a funeral dirge it sounds.
Ah! ye have lost your leader, and ye cannot sing.
But hark! When ye struck that note,
Did ye not hear an angel voice take up the lofty strain
"For Thou O Lamb of God art worthy!"

Twice his voice.
Not rising, as in former days, from this low temple;
Singing softly, or ye will not hear it.
Only the clearest softest strain, waving its way
From the celestial world, just strikes the listening ear,
And now, 'tis gone.

Ye've not forgotten what he us'd to say,
Or, if ye have, methinks he'd answer,
"Remember O my people for the day approaches
When ye must remember.
Accept of mercy, while ye may. What shall it profit
Thee, if thou gain the world and lose your souls?
And then he would conclude, perhaps,
"A few years hence, and, where are we?
Our bodies mould'ring in the tomb,
Our very names forgotten by the living.
Our spirits, where are they?"

O how it chills the heart to think
That voice no more is heard, within these walls.
It is no fiction, is it! no deluding dream!
Ah! no. Our Friend is gone. The damp of death is
O'er him.

The moon is shining on his grave. He will not wake
Until he wakes to immortality.
Tis sweet to pause and think
In what a higher world than this his spirit shines!
How very near he is to Jesus. For sure he must be
near.

To him in Heaven, who did so love his name on earth.
And now he's wash'd his mortal woes and sins away,
And now he drinks the consolations of a Saviour's love,
And now he hears his voice to Angel themes,
And now he joins a band, the nature of whose song
An Angel's mind can scarce imagine.
How does he swell the chorus "Thou wast slain for us!"
A song not new to him: He had been learning it
In years gone by.

But we are not in heav'n. We are here
Where desolation reigns in every heart,
And sorrow looks from every eye.
Soon we must go away, and there is none to ask
A blessing for us. When we're done praying
We shall stand and wait. But none shall say
"Now grace be with you."

Yet, surely we must not repine
At what He does, who made us. He has done well;
So be it, Father, even so, since it hath seem'd
Most righteous in thy sight.

And if we ask of God a blessing for ourselves,
If we repeat that we have sinn'd against Him,
He will not frown upon us. He'll hear our prayer.
We'll go then, trusting in his name,
He'll bless us yet again—We'll go.

ZELIA.

MISCELLANY.

For the Recorder & Telegraph.
LETTERS TO A SISTER.
NO. II.

My dear Sister,—You admit that the carnal mind is
enmity against God. You go farther, and frankly
confess that you yourself have no complacency in the
Divine character, and even feel a strong aversion to
that Holiness which forms its most prominent feature.
Still the solemn truth falls to alarm you. It plays a
round your understanding—and occasionally graces
your lips, but never enters your heart.

Now although I have no confidence in bare impres-
sions—in the terrors of the imagination—or in any in-
ward emotions which scarcely admit of being defined,
or traced to any satisfactory source, yet I am perfectly
sured that the fact of our enmity to God, cannot be
viewed as if it ought to be, without producing two
through a conviction of guilt and danger, to leave the
soul in a state of quiet. It is no enthusiasm that trem-
bles at the thought of consequences flowing from oppo-

sition to the Ruler of the world; it is no childish fear that
is awakened in the bosom of the convinced sinner, when
he seriously reflects on the event of the contest in which
he is engaged. Ruin—eternal ruin lies before him.
He must baffle the wisdom, and most vigorous,
and crush the power employed to govern the Universe, or,
inevitably perish. Since, then, you are so little con-
cerned to provide against the evils that are inseparable
from persevering hostility to God, must it not be con-
cluded that your admission of the fact, is merely a
matter of cold speculation, or a natural effect of the
prejudices of education? But, how can you coldly specu-
late on a subject like this—a subject that involves
every thing dear to you in time and eternity? How
can you venture into the presence of God to meet your
final award, when supplied with no better plea for
your defence, than that you never doubted but your
parents gave you true instructions.

My dear sister, this truth must be engraven on your
heart; to the inmost soul you must feel that you are
an alien from the Commonwealth of Israel—that you
have no part nor lot with the children of God in the
precious promises of the gospel—that with all your
native amiables, you have not one tint of moral
beauty—and that amid all the smiles and caresses of
human friendship, the eye of God discerns nothing that
merits his approbation. Though you confess you have
no satisfaction in religious duties, and find the scrip-
tures and your closet void of interest, yet you cannot
believe, you will not realize, that you cherish dispo-
sitions, which, but for the restraints of a merciful God,
would break forth into the excesses of wickedness, and
scatter firebrands, arrows and death, through all the
works of God. A charge like this, seems to you
cruel. Your heart revolts from it, and your language
is not unlike that of Hazael, "Is thy servant a dog that
I should do this thing?" But be assured the charge
is true. You are prevented from no enormity of wicked-
ness within the compass of your power, by any prin-
ciple of native goodness. For that moral influence that
distinguishes you from the most abandoned of our spe-
cies, you are indebted wholly to the kind Providence
of God. And should your eyes ever be enlightened to
"know what is the hope of his calling, and what the
riches of the glory of his inheritance in the saints,"
you will at the same time perceive that your opposi-
tion to God is such in its nature, as to stop at nothing
short of the overthrow of the divine government, and
the universal destruction of order and happiness. This
is the direct tendency of the principles which now govern
you; and this must inevitably be the result of that
moral evil which spreads itself abroad among the habi-
tations of men, if the arm of Omnipotence were not
stretched out to arrest it. These are truths equally
supported by the testimony of God, and the experience
of all who are taught by the Holy Spirit. May you
believe them. May you tremble at the exhibition they
give of your character, and the indications they furnish
of your future state, under the government of a God
whose purposes cannot be defeated, if you remain im-
penitent. And may you throw from you the weapons
of rebellion, yield to that exceeding greatness of power
which alone can quicken those dead in trespasses and sins;
and know the love of Christ which passeth knowledge,
that you may be filled with all the fulness of God.

Your brother, ARTHUR.

For the Recorder & Telegraph.

THE IMPROVEMENT OF TIME.

While the advantages of a rigid economy of prop-
erty are frequently inculcated, our attention is rarely
directed to the economy of time. Time is held in too
little estimation, that we abuse it without remorse, and
are not dissatisfied when others, by protracted and un-
seasonable visits, deprive us of that which they cannot
restore. Property which is acquired with difficulty,
we neither squander away ourselves, nor suffer others
to invade with impunity; but of time, concerning
which alone parsimony is a virtue, we are criminally
prodigal.

It is impossible to estimate the proportion of our mis-
spent time; for much of it is passed in a kind of reverie,
from which we awake, as from a dream, insensible of
its lapse! If all the mispent time in the course of a
long life could be disclosed to us in vision at its ter-
mination, that it might be fairly contrasted with the
little portion which was well improved, we should
probably shrink from the sight, with consternation
and alarm.

Time should be regarded as an estate, which, under
proper cultivation, yields an abundant increase; but
which, when uncultivated, is unproductive and profit-
less. Time, like an estate, becomes valuable, not
from the long period we occupy it, but by reason of
the manner in which we improve it. It is not the
longest, but the most industrious life, in which most is
accomplished.

Almost every person entertains a wish that he may
one day become eminent for usefulness; but the prospect
of many imaginary obstacles discourages exertion. He
ought to reflect that the only glory of eminence
consists in the difficulty of its attainment; and that if
it were easy to acquire, it would not be worth pos-
sessing.

Want of opportunity to call forth exertion is too
credulously received, as an apology for inactivity. It
is not so much a want of advantages, as a want of en-
ergy to improve them, that retards our advancement.
Opportunities daily occur, which might be made step-
ping stones to preferment, but which we are too indol-
ent to improve. We are as idlers complaining of poverty,
upon the margin of a river which brings treasures in
its course, while they are too irresolute to draw them
to the shore.

Want of employment proceeds from want of indus-
try. He who is idle for want of employment, must be
so poor of invention, that his leisure should be regarded
as a misfortune which should call forth pity, rather
than as a fault which deserves our censure. If men
have no lucrative occupation to employ them, is there
no science with which they are unacquainted? Are
there no duties to others undischarged? No children of
poverty and distress whom their exertions might alie-
viate? Instead of resting in idleness, the example of
Howard points them to a hospital, that there, by dis-
tributing charity to others, they may gather blessings to
themselves.

Man was born for activity, though he is averse to it.
The present is only preparatory to a more exalted
state of being. In it a constant warfare exists between
reason and passion; between truth and error. The
triumph of virtue must result from a constant and un-
wearied struggle. In the cultivation of the mind, man
has a vast work to accomplish. He ought to im-
prove it, as far as lies in his power, for the enjoyment
of that more perfect state where the impediments of
matter will be removed, and where it will attain a high-
er, and yet higher degree of perfection, as it passes on
from age to age, through its vast immortality. Great
is the infatuation of that man who procrastinates a
business so important. A long life is short enough to
perform it—the future is yet unborn. Man passes to
the close of life, as he who is carried by an equable mo-
tion, perceiving his change of place only by the ob-
jects which he passes. The rising and the setting sun,
the exchange of day and night, and the revolution of
the seasons, remind him of the passage of time. So
intelligibly is it written upon every object, that it is re-
marked by the beast of the forest and the bird of the
air. Yet men seem hardly sensible, that their own tem-
poral existence is coming to a close. After a long
interval of absence we return to our native town, ex-
pecting to meet the same inhabitants whom we left;
but, we are disappointed to find not a face familiar to
our remembrance. Those who had then arrived at the
years of manhood, have been gathered, like the fully
ripened harvest, into the garner of mortality. Those
whom we left children, we can hardly persuade our-
selves to regard as men; and she whom we left bloom-
ing in youth and elegance, we are disappointed to find
retains only the remains of beauty once admired.

This delusion beguiles men out of the best portion
of their existence, and embitters that solemn and awful
hour when the value of time is properly estimated, and
when all things to which it is sacrificed, are regarded
as vain and useless. Let men remember that idleness
is the destroyer of every thing that is great or noble.
The indolent man can establish no exemplary charac-
ter; accomplish no extraordinary work that shall en-
dure his memory to posterity. Eternity closes over

his existence, like mighty waters over furrows made
in the ocean, which leave no trace behind them.

The uncertainty of human life is a warning voice to
prompt us to exertion. A year or a day may termi-
nate the existence of the youngest and most vigorous,
as well as of those who are bowed down beneath the
weight of years. In every field of the dead, the un-
certainty of life is emphatically inscribed, upon the
promiscuous memorials of the young and the old.
Whatever moral character we mean to establish, what-
ever usefulness we mean to promote, must be done
quickly; for, "the night cometh, when no man can
work."

RECOVERY FROM DROWNING.

A (gentle) man has recently arrived in Richmond,
Va. who says he has discovered a certain, simple, and
easy method of resuscitating drowned persons; and
advises for a healthy, well behaved white man or
woman, that may be relied on for sobriety, to be
drowned by the year! None need apply without good
recommendations. Drowning is rather a pleasant sen-
sation.

Grapes.—A writer in the New England Farmer,
recommends the cultivation of the native or wild
grape of the northern states, for the making of wine.
He thinks that it might be cultivated with ease, and
that it would produce an excellent beverage.

Bedford Breed of Swine.—The same paper con-
tains a communication from Hon. Levi Lincoln, Pres-
ident of the Worcester Agricultural Society, recom-
mending the Bedford breed of swine as decidedly
preferable to "the long-legged, long-nosed, flat-sided,
thriftless race, called by some the Irish breed, and by
others the Russia." Mr. Lincoln mentions, that he
had three pigs butchered a short time ago, precisely
7-12 months old, the weights of which, when dressed,
were 230, 235, and 238 1-2 pounds. He has 15 others
on his farm, whose appearance is a sufficient com-
mendation of the breed to which they belong. It is
said that this kind of swine was first brought to Amer-
ica, as a present to Gen. Washington from the Duke
of Bedford, which accounts for the name.

We are indebted to a correspondent for the correc-
tion of an error which escaped our notice, in an arti-
cle copied from another paper, relative to the statis-
tics of the United States. Yet the error is so obvious,
that it can hardly mislead the mind of any one. "The
American government," it is remarked, "exercises a
dominion over a country more extensive, and one
that will support more inhabitants, than any other na-
tion upon earth." It is scarcely necessary to add, that
in point of extent, Russia leaves the North American
Republic quite in the back ground.

LITERARY & SCIENTIFIC.

HARVARD COLLEGE.

On Thursday the 3d inst. an adjourned meeting of
the Overseers of Harvard College was held in the
Senate Chamber, to hear the plea of the Resident In-
structors in favor of the claim set forth in their Memo-
rial. Professor Everett occupied the floor in the fore-
noon, and Professor Norton in the afternoon. The
plea was considered very able, and worthy of a better
cause. On the following day, the subject was discus-
sed by several members of the Board, all of them in op-
position to the Memorialists; and it was not till nearly
7 o'clock, that the question was finally taken. The
following resolutions were then passed separately, with-
out a dissenting voice.

1. Resolved, That it does not appear to this Board
that the Resident Instructors at Harvard University
have any exclusive right to be chosen Members of the
Corporation.

2. Resolved, That it does not appear to this Board
that the Members of the Corporation forfeit their of-
fices by not residing at the College.

3. Resolved, That in the opinion of this Board, it
is not expedient to express any opinion on the subject
of future elections.

After which the Board adjourned sine die.

LITERARY ITEMS.

The Trustees of the Columbian College at Washing-
ton, have voted to erect another College edifice, not
less than 117 feet in length by 47 in breadth, as soon
as practicable; and that all monies subscribed for this
object, shall be sacredly applied according to the will
of the donors. James D. Knowles, A. B. & Thomas J.
Conant, A. B. have been appointed Tutors in the In-
stitution.—One branch of the Legislature of Maine has
voted a grant of \$1000 annually, for three years, to
the college at Waterville; and it is thought that little
or no opposition will be made to it in the other.—The
Philadelphia Nat. Gazette states, that a gentleman
connected with one of the Departments at Washington,
has lately discovered a mass of documents concerning
Capt. Paul Jones, of a very interesting nature, and
tending to exhibit his character in a new light.—The
committee appointed by the Virginia Legislature to
consider the expediency of removing William and
Mary College from Williamsburgh to Richmond, have
reported in favor of the measure.—The whole amount
of the New Jersey School Fund, the foundation of
which was laid Feb. 12, 1817, is \$159,127. Amount
of interest and dividends yearly, \$10,826.—A new
edition of "Bible News" has just been published by
Rev. Noah Worcester, D. D.—Miss Edgeworth,
whose writings are in general well known on this side
of the Atlantic, has in press a new work, entitled
"Mutual Instruction."—"Theodoric," the new po-
em by Campbell, author of the "Pleasures of Hope,"
has been republished in this country. It is a domestic
story of 400 or 500 lines, and is spoken well of.—A
printing machine has been lately patented in England,
which, with the labor of one man and 4 boys, is ca-
pable, it is said, of printing 2000 sheets an hour.—
From a catalogue of Hampden Sydney College, we
learn, that the number of students in that Institution
at the present time, is 184.—Resident Graduates 5,
Seniors 15, Juniors 27, Sophomores 30, Freshmen
23, Science Students 18. These last are students re-
cruiting with the College classes, but not candidates for
degrees.—The report of a committee in the Legisla-
ture of Maine, represents that the annual income of
Bowdoin College is \$9000, and the annual expenses
\$9510. It recommends, that, from the avails of the
tax on Banks chartered at the present session, a grant
of \$3000 annually be made to the Institution, in order
that a new college edifice may be erected ere long, and
a professorship of the Modern Languages established.

The Essay to which the "Worcester Premium" was
lately awarded by the three senior officers of Will-
iams College, is from the pen of the Rev. Cyrus Yale,
of New Hartford, Conn. By the kindness of the Pres-
ident we have it in our hands for insertion, and shall
give it a place in our next.—Mr. Fay's Sermon,
preached before the Auxiliary Foreign Mission Society
of Boston and Vicinity, Jan. 3, has just issued from
the press of Mr. S. T. Armstrong. Subject, "The
Obligations of Christians to the Heathen World."—
The Christian Spectator for February, contains an
able reply to the Review of Dr. Beecher's Sermon at
Worcester, contained in the first number of the Chris-

tian Examiner.—The N. Y. Daily Advertiser remarks,
that Messrs. Yates and Moulton's History of the
State of New-York, vol. 1st, has been published with-
in a few days, and contains much important and in-
teresting matter.—Gen. Smyth's "Explanation of the
Apocalypse," has at length made its appearance in
Philadelphia. The General undertakes to show, that
the "book of revelation" was not written till near the
close of the 2nd century, and of course, that it could
not have been written by John. He regards the his-
torical part of it as a figurative account of some of the
leading events which took place in the Roman Em-
pire during the age preceding that in which it was
written. The "LAMB" is nothing more nor less
than the monster Caracalla. Horrid!

WESTMINSTER REVIEW.

The IVth No. of the Westminster Review contains
as follows:—1. Mill's Elements of Political Economy.
2. Whewell's Treatise on Dynamics.—3. Hydropho-
bia.—4. Tales of a Traveller.—5. Brodie's History of
the British Empire.—6. Tennant's Tour through the
Netherlands, &c.—7. The Book of Fallacies.—8. Bar-
ante Histoire des Ducs de Bourgogne.—9. Periodical
Literature; 1. The Quarterly Review; 2. The Edin-
burgh Review; Disposition of Property by Will;
Primogeniture. With a variety of Critical Notices.

PITKIN'S SKETCHES.

We are much gratified at having in our power to
state, that the Hon. Timothy Pitkin, of Connecticut,
is preparing for the press, Sketches of the Civil and Po-
litical History of the United States, from their
first Settlement, to the close of the Administration
of President Washington. This work will be divid-
ed into five periods as follows:—
1. From the Settlement of the Colonies to the Peace
of 1763. 2. From the Peace of 1763, to the Decla-
ration of Independence. 3. From 1776, to the Peace
of 1783. 4. From 1783, to the establishment of the
General Government under the New Constitution, in
1789. 5. From 1789 to the close of General Wash-
ington's Administration. [N. Y. Dai. Adv.]

Contents of the Quarterly Review, No. 61.

1. Journal of a Voyage to Brazil, and residence there
during part of the years 1821, 1822, and 1823. By
Maria Graham—Travels in Brazil, &c. by Von Spix
and Von Martius.—II. Memoirs of Scott and Newton.
III. Cruise's Residence in New Zealand. IV. Life of
Joanna of Sicily, Queen of Naples. V. The North
American Indians—[Hunter & Buchanan's publications].
VI. Biddulph—On the Operations of the Holy Spirit.
VII. Savings Banks and Country Banks. VIII. Ly-
all's Character of the Russians. IX. Mitford's Vil-
lage Sketches. X. Tour in Germany, and some of the
Southern Provinces of the Empire of Austria, in 1820,
1821, and 1822. XI. The Tragedies of Sophocles,
translated into English Verse. By the Rev. Thomas
Dale. XII. Catalogue of Angerstein's Pictures. XIII.
Cochran's Pedestrian Journey. XIV. New Church-
es—Progress of Dissent. List of Books.

METHODIST EPISCOPAL COLLEGE.

At a meeting of the members of the Methodist church,
in Petersburg, Va. Dec. 16th, a committee was ap-
pointed to draft an address on the subject of establish-
ing a Methodist College within the limits of the Vir-
ginia Conference. This Address was submitted to
the same body on the 13th ult. and unanimously adopt-
ed.—There is at present a College of this description
in Baltimore, Md. and an Academy at Wilbraham, Ma.

From the Catalogue of the officers and students of
the Theological Seminary at Princeton, recently pub-
lished, it appears, that there are now in that Institu-
tion 102 Students. First class 25, second class 49,
third class 28. Of these there are 83 graduates of 15
different Colleges, and 19 that have not graduated in
any College.

Sumner Lincoln Fairfield, who is not unknown in
Providence, has recently published at Portland where
he now resides, a Poem entitled "The Sisters of
Clara." The volume is said to contain some good
poetry. R. J. American.

The celebrated Joseph Lancaster is at Caracas, en-
gaged in teaching his system of education. But from
one of his publications it would appear that he meets
with poor success. He complains of want of room,
want of friends and want of scholars—having only 50
instead of 500, which he expected.—Com. Adv.

BURNING WELL.

The Sparta (Ten.) Review of Jan. 12th, gives an
account of a Burning Well on the margin of the river
Calf Killer, which flows near that village. The Well
is nothing more nor less than a hole of three inches in
diameter, bored in a limestone rock to the depth of
300 or 400 feet, for the purpose of procuring salt wa-
ter. When the gas comes in contact with the atmos-
pheric air, which is done after passing through a long
tube, it instantly, on the application of a candle,
flashes into a flame, to the height of 20 or 30 feet. We
shall not do better than to copy the description of this
phenomenon as given in the above mentioned paper.

While it fills the mind of the beholder with a pleas-
ing admiration of the beauty and solemnity of the
"prospect before him," it naturally leads to reflections
on the moving cause of this hidden mystery, and to
adore, whilst it admires, the wisdom of Him who is the
great first cause of all things, and who is continually
giving us new proofs of his greatness and goodness,
from which it would seem, as if he intended, continually
to remind us of our present and future dependence upon Him.

When the shades of night begin to close in, sur-
rounding objects faintly show the reflection of the flame
which gradually increases, until complete darkness
overspreads the earth. It is then, that the surrounding
country, which is encircled by high Mountains on
nearly three sides, exhibits the most pleasing, grand &
sublime appearance, an Amphitheatre, brilliantly illu-
minated, but vastly more extensive, and consequently
more imposing, and opens a much wider field for
pleasing contemplation to the philosophic and inquiring
mind. A person may see distinctly to read the finest
print at the distance of eighty yards, by the light from
the gas. A flickering glare is seen at the distance of
five or six miles which resembles distant lightning.
The benighted traveller, who is not informed of the
phenomenon, when he reaches the Western verge of
Cumberland Mountain, and beholds the illuminated
scenery in the valley below suddenly bursting on his
view, is struck with awe and astonishment; and almost
concludes that the general conflagration is at hand;
but a few moments reflection, proves his first impres-
sions to be erroneous—he then discovers that that which
at first view, had filled his mind with sensations of fear
and horror, is the operation of those secret and hid-
den mysteries in Nature, which an overruling Provi-
dence never intended for the mind of man fully to com-
prehend.

COAL MINE.

Professor Griscom states, that the Susquehanna
coal-bed extends from a point near Harrisburgh, on
that river, northeasterly, almost in a straight line to
the Lockawannock, not far from the borders of Broome
county, N. Y., a distance of more than 100 miles.
He estimates its breadth at three miles, and its average
depth at ten yards; which would make the cubic yards
of workable coal 10,000,000,000. He considers that,
after making allowance for waste, there would be a
ton of coal to each cubic yard. Then deducting one
half for interruptions in the range, he comes to the
conclusion, that there is coal enough in that one bed,
to supply Philadelphia, New-York and Baltimore,
(supposing them each to contain 80,000 houses, and
each house to consume 5 tons a year) during a period
of 12,500 years!

Atmospheric Phenomenon.—The Cleveland
Herald of Jan. 21, remarks that on the 10th inst.
citizens of that place heard what they supposed to be
the report of heavy cannon, in the direction of Sandusky
or Detroit. It excited much speculation as to the
cause. The Editor then introduces a letter from a re-
spondent at Black River, 30 miles west of Cleve-
land. It is as follows:

This day, between the hours of 11 and 12 o'clock,
or 15 horseman's pistols, discharged in very rapid suc-
cession. It commenced in a northwest direction, and
passed to the southeast, with a sound something like
produced by dragging a heavy log on frozen ground, and
interrupted at very short intervals with reports like
the commencement. It was distinctly heard for
ly two minutes, and died gradually away or
out of hearing, like a passing thunderstorm. There
has been remarkably clear; not a cloud has been
seen in this region."

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